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THE IDEAL OF HUMANISM

We are seeking to present Humanism as a religious philosophy which denies no particular faith, but which provides a path over which all people can travel toward a unity that rises above the barriers of the beliefs which divide them. In behalf of this common faith, we emphasize a constructive approach rather than opposition to traditional philosophies.

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- 1—Full endorsement of the Universal Declaration of Human Rights approved by the General Assembly of the United Nations at the Plenary meeting December 10, 1948, and world-wide implementation and fulfilment of those rights at the earliest possible moment.
- 2—The use of science to serve society, creatively, constructively, and altruistically in the preservation of life, the production of abundance of goods and services, and the promotion of health and happiness.
- 3—The establishment and furthering of scientific integral education in all schools and colleges so as to emancipate all peoples from the thralldom of ignorance, superstition, prejudices and myths which impede individual development and forestall social progress.
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- 7—The inauguration of a world-wide economy of abundance through national economic planning and international economic cooperation so as to provide a shared plenty for all peoples.
- 8—The advancement of the good life on the basis of a morality determined by historical human experience and contemporary scientific research.
- 9—The development of a coordinated private, cooperative and public medical program which will provide preventive as well as curative medicine and include adequate public health education and personal health counseling.
- 10—The expansion of United Nations functions (1) to include international police power with sufficient armed forces to prevent war and (2) international economic controls capable of preventing world-wide monopolies and/or cartels.

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SEEING THROUGH WORLD TENSIONS

ALFRED McCLUNG LEE is author of *How to Understand Propaganda* (Rinehart, 1952) and other books; President of the Unitarian Fellowship for Social Justice; Professor and Chairman, Department of Sociology and Anthropology, Brooklyn College of the City of New York.

The legions of the propagandists have never been so vast. Never before have they had such carefully tested methods, nor access to such gigantic engines of publicity in words, music, photographs, and motion pictures.

When these propagandists enter national and international affairs, they often do more to create tension and confuse than to inform. They deal largely in emotional slogans, not in facts. They find it easier to shriek than to look calmly. They bludgeon rather than discuss. They depersonalize their enemies and glorify their friends.

The inhabitants of every country on the face of the earth are being assailed with a constant liturgy of praise and hate, from one viewpoint. Few questions remains to be discussed. The orthodox position on each international development is self-evident. Is it any wonder that some folks—especially alert young students—begin to question, even to doubt?

Which Way Through a Maze?

But all is not confusion. Even in the highly tense international relations of this world today, we have ways to gain a footing among the quicksands of international claims and counterclaims. Here is one sure indication of the basis for that optimism: It is true that those who work with high school and college students "find increasingly," as one leader wrote to me, "that students are cynical about the information which comes to them." Then this educational specialist quickly adds—"with the possible ex-

ception of students who are specializing in political science, economics, and sociology." In other words, students who have developed their healthy spirit of social inquiry show they possess the best instrument with which to approach the international propaganda struggles.

What else do political science, economics, sociology, and related fields have to offer that give students a sense of being able to find their own way through the maze of world tensions? Certainly these approaches to the study of man in society do not engage in mere counter-propaganda. That would be as self-defeating as emotional counter-propaganda frequently is. The social sciences, when they are sound, are no more American than they are Russian even though they are certainly overwhelmingly pro-democratic rather than pro-totalitarian.

Political science, economics, and sociology build upon the questioning and discussing traditions of western culture and especially on our traditional version of it in this country. These disciplines accept seven principles that are useful in approaching the study of international tensions:

Seven Guides to Reliable Judgments

1. People are much the same in various times and places, regardless of racial stock.
2. Life conditions make people behave differently.
3. Intergroup tensions in this country tell us much about the nature of international tensions.
4. Politics in this country, including the protection of gangsters and racketeers, tell us much about the nature of international struggles.
5. Beware of the propaganda "come-on." It may not be the forerunner of what you expect.
6. Reserve your judgment.
7. Make up your own mind.

A brief comment on each of these seven guides will, I hope, send you back to your texts and other readings on social science and public affairs with some added enthusiasm:

1. **People** emerge, wherever they are found in history and anthropology, as brothers and sisters under the skin. What differences we have arise out of our different cultural backgrounds and the life conditions associated with them. The great and small benefactors and enemies of mankind have appeared in

many times and places and among all major racial stocks within the single human race.

2. **Life conditions** change both our traditions and our cultures. Persons in a ghetto or reservation create similar problems for themselves and for society, and they make similar adjustments to adversity whether they are Negroes or Puerto Ricans or Irish Catholics or Jews. An ethnic or racial group in a position of dominance develops conflict myths about the oppressed and engages in other similar defensive actions whether the dominant group is British, South African Boer, Nazi, Fascist, White Old American, or Soviet Russian.

3. **Intergroup tensions** between Negroes and whites in Detroit arise out of the same kinds of contrasts of interest and lack of knowledge of each other that have developed between the people of the East and the West internationally. In **Race Riot**, (a book published by Dryden), I showed how this situation in Detroit grew into the 1943 race riot in which thirty-four Americans died and many hundreds were wounded. The "iron curtains" around America's Paradise Valleys and Harlems are not as formal and of the same nature as the iron curtain that separates the East and the West, but the consequences are much alike. Ghetto iron curtains are even more ominous to Americans. Until we are able to remove those barriers, we will neither be able to establish mutual trust and understanding with the vast numbers of non-whites outside the Soviet sphere, nor be able to understand how to resolve our conflicts with the peoples federated under the red banner.

4. **Politics** in the United States is the actuality of the theoretical commodity we are trying to sell to the world. That actuality, as we all know, falls too far short of the promise of democracy. It is handicapping seriously the effectiveness of our struggle for men's minds. Gangsterism results from perversions of democracy in this country just as international aggressions result from the lack of democracy in the broader field. When we really implement democracy at home and abroad with democratic rights and responsibilities for all, no country or combination of countries will dare to stand against us. Until that time, our troubles are likely to increase.

5. **Beware of the propaganda "come-on."** In all propaganda, the familiar formula is A-B-C-. Propaganda consists, implicitly or explicitly, in an **Appeal**, then a tie-in or **Bond**, and then the item being sold, the **Commodity**. The Appeal is the "come-on."

It is the talk of human needs, of human aspirations, of great social goals. The Commodity may or may not have any relation to the Appeal, to which it has a plausible Bond. The Communist Russians say that they are concerned about the evils of the "class struggle" and of the "exploitation of the proletariat." But their Commodity is the actual Soviet system, a dictatorship in the name of the proletariat but scarcely of the proletariat. If American workers are "exploited" and Russian workers merely labor for the love of it, at least American workers have far greater freedom of speech and action.

6. **Reserve your judgment.** Don't be stampeded. There isn't that much hurry. Look at the facts. Think things over. It may hurt your vanity not to have an opinion on a pressing issue, but you will gain in intellectual strength every time you say, "I don't know. I am still thinking about that." Our troubles come from those who have halfcocked ideas, not from those who have learned to question, discuss, and think. Thus—

7. **Make up your own mind.**

* * *

UNITED STATES OF EUROPE

Report on Strasbourg by F. L. Josephy

Things have been moving in Europe in the last few weeks, and moving at a pace most people would have held to be impossible a few years, or even a few months ago.

The Coal and Steel Community is in being, and a Committee has been set up to draft the constitution for a European political Community before March 10, 1953. It is quite possible that we may see the first elections for a European federal parliament being held before fifteen months are out.

How has all this suddenly come about, and what part is Britain playing in the new developments?

Supra-National Political Community.

On September 10th the Council of Ministers of the Coal and Steel Community held their first meeting in Luxembourg. They discussed the need for the creation of a political Community to control the High Authority and the European Defense Community when it too should come into being, as they hoped, in a few months' time. They remembered Article 38 of the European Defense Community Treaty which specifically charges the E.D.C. Assembly with the task of drafting a political constitution for Europe, and decided they could not afford to wait so long. They

recalled, also, the vote in the European Consultative Assembly in May which decided that either an Ad Hoc Committee of the Consultative Assembly or the Coal and Steel Assembly should draft the constitution, and they made a quick decision which they embodied in a Resolution which contained the following points:

"Realizing that the constitution of a European Political Community of a federal or confederal nature is bound up with the establishment of common bases of economic development and a merging of the essential interests of Member States . . . the Members of the Coal and Steel Assembly are invited . . . to draft a Treaty constituting a European Political Authority . . . within six months of the convening of the Coal and Steel Assembly, that is by 10th March, 1953."

This Resolution was transmitted immediately to the Assembly of the Coal and Steel Community—known, and hereafter referred to, as the Common Assembly—which was just starting its meetings in Strasbourg.

The Common Assembly accepted the task assigned to it by its Council of Ministers, but there were two small difficulties to be overcome: (i) the Common Assembly was not constitutionally empowered to draw up the required draft; (ii) the European Defense Community Assembly was to be larger than the Common Assembly by nine members—three more each for France, Germany and Italy.

Where there's a will there's a way, and these two difficulties were speedily overcome. The 78 members of the Common Assembly (of whom 41 were members of the European Consultative Assembly) were invited individually to serve as an Ad Hoc Assembly endowed with the task of drafting the constitution for a Political Community, and the 78 at their first meeting, on September 15th, accepted the co-option of nine additional members from among the French, German and Italian representatives in the Consultative Assembly, thus bringing their number up to 87, the figure laid down in the Defense Community Treaty. The Ad Hoc Assembly then proceeded to set up a Pre-Constituent Committee of 26 to deal with the job, and this Committee in turn appointed a Working Party of 9 which has already started work.

Certain points are worth noting. The Common Assembly elected M. Spaak as its Chairman, and he was also elected Chairman of the Ad Hoc Assembly—whose job, say the wits, is to draft a constitution for Spaakistan. The Ministers' Resolution was

accepted by 58 votes in favor to 4 against (the German Social-Democrats) and 2 abstentions (Belgian M.R.P.).

The German Social-Democrats refused to serve on the Pre-Constituent Committee, which gives it a large majority of Catholics. Von Brentano (German) is Chairman of the Committee and also of the Working Party.

Observers

It was agreed that 13 observers, from the Council of Europe countries not included in the Coal and Steel Community, should be invited to attend the meetings of the Ad Hoc Assembly, with the right to speak but not to vote in the Assembly itself and also in any committees set up by it. Of these 13, 3 are British, 2 each represent Greece, Sweden and Turkey, and there is one each for Denmark, Iceland, Ireland and Norway. These same observers are thus entitled to attend the meetings of the Pre-Constituent Committee.

In order to meet British wishes, as expressed in the Eden Plan, M. Spaak has asked the Councils of Ministers concerned to agree that both the Common and Ad Hoc Assemblies shall meet in the Council of Europe building in Strasbourg. This does not, however, mean that the Pre-Constituent Committee or its Working Party will necessarily do so, and in fact the Committee decided to hold its first two meetings in Brussels and Paris respectively, and the Working Party is setting about its labors in Brussels.

The possible time-table is also worth keeping in mind. The Draft Constitution was to be ready by March 10th. It may take till June for the six Governments to accept it. Then another three months at least must be allowed for the Parliaments to ratify the Treaty, say September. After that all will be ready for the elections for the European Parliament to be held, and these may well take place in December, 1953, or January, 1954. So fast are events moving now.

The only draft proposals which have been submitted up to now, are those drawn up by a committee of legal experts headed by M. Dehousse, a Belgian, who is one of the Vice-Presidents of the E.U.F. They will no doubt undergo considerable alteration in the months to come, but it is perhaps interesting to note the main points.

(1) The new community must be federal and not confederal in character, with defined powers transferred to its government.

(2) These powers should be limited to begin with, but must

include the right to conduct foreign policy and to conclude international treaties, and the right to raise taxation to finance the functions transferred to it. The Community should be able to increase its functions as time goes on.

(3) The parliament shall be bi-cameral in character, the First Chamber being directly elected, and the Second representing the Governments and Parliaments of the member states.

(4) The Executive shall be of the Swiss, rather than of the American type.

(5) There must be a powerful Court of Justice to adjudicate between the powers of the Community and the member states.

Britain's Position

Now where does Britain come into all this? The Eden proposals were put forward last March in an attempt to keep any future developments within the Council of Europe. As is obvious from the above short summary of European events since September 10th, so far most of the real work has been done, and is being done outside its precincts. Nevertheless, in his speech to the Consultative Assembly on September 15th, Mr. Eden welcomed all these activities and gave the impression that they marched exactly with his own ideas. M. Spaak, in the discussion which followed, cooed as gently as any sucking-dove, and in the final debate at the end of the month the Report of the General Affairs Committee, put forward by Mr. Julian Amery and supported by Mr. Anthony Nutting, was accepted by the Assembly by 102 votes in favor and one abstention—the most nearly unanimous vote ever achieved in that body on a political subject.

The theme song throughout is co-operation through organic association, and to give Mr. Amery his due he did say, in talking of Britain and the Coal and Steel Community: "If this kind of association is allowed to develop it will lead to a degree of association which will, in practice, be scarcely distinguishable from full membership."

But the claw is still within the velvet glove, and one caught disturbing glimpses of it in speeches from British Conservative and Labor delegates alike.

The Eden Plan having quite obviously been intended originally as a delaying tactic to prevent federation at all costs even at the eleventh hour, and having apparently failed to do so, the twelfth hour being almost at hand, the British are searching

round desperately for some method of holding up, even now, a federation which they are determined not to join and therefore wish to prevent being created.

The three lines running through nearly all of the British speeches were: (1) Beware of Germany! Of course, go ahead and federate if you want to, but you know the federation you are planning is bound to be dominated by Germany in the end. Do you really want that, or hadn't you better think again? (2) What you are creating is Little Europe, a little federation. (This aims at closing the ring, and making what has always been envisaged as a federation with the door wide open for all other European democracies to enter when they are ready, look like a closed shop). (3), the corollary of (2), this little Europe is not viable, either militarily or economically, so do you really want to set it up?

A New Great Power

Let us admit that Britain's position, once the federation comes into being, will be an uncomfortable one. As the "Observer" pointed out in its excellent leader of October 5th:

"Britain will live doorstep to doorstep with a new giant: a Power with a larger population than America and a larger industrial potential than Russia . . . It will make its presence felt throughout the world as a new trade center and power factor . . . Once the European Union is in existence we shall be close neighbors of a new Power vastly bigger than ourselves." With a new Power of 165 million people just across the Channel, in which France and Germany will be combined, gone forever will be the possibility of playing our old game of Balance of Power on the Continent of Europe. And in the face of such a combined market and productive capacity our economic situation may become precarious indeed.

But what is the answer to Britain's problem? Is it to prevent at all costs the creation of this new Great Power, which all its members regard as essential to their future existence, or, failing that, to try to confine it within the straitjacket of the Council of Europe? Or is the answer for us too to become a part of it while there is still time to come in almost on the ground floor? Or, if that is really impossible and it is a big IF—should we not at least do our utmost to help on this Continental Federation, and then seek to federate with it, the U.S.A. and the Commonwealth in a Democratic Federation, perhaps a better term than an

Atlantic Federation, since many of the Dominions lie in the Pacific? Certain it is that, as the "Observer" said, "we are likely to deceive ourselves dangerously if we persist in an attitude of superior scepticism."

Europe is on the march, as this last month has proved. Is Britain to go on playing King Canute and trying to stem the inevitable, or do we make the best of it and rise with the tide?

—Federal News

* * *

THE INVIOABILITY OF PERSONAL BELIEF

By Alexander Meiklejohn

A recent statement issued by the Association of American Universities discusses Congressional investigations of the political beliefs and affiliations of teachers in the universities. That statement seems to me to fall into error by ignoring basic features of our American culture which are relevant to that discussion.

I.

1. As the principles and practices of the free mind have been slowly worked out in our democratic society, it has often happened that individuals and institutions devoted to the pursuit of truth have refused to submit to the imposition of ecclesiastical or political controls over personal beliefs or the communication of those beliefs. The issue raised by that refusal has taken one of its most controversial forms when the authorities of Church or State have required, with varying kinds of inquisition, that an individual should make compulsory disclosure of his opinions or of his association with others in the advocacy of those opinions. Over and over again, in the history of our Western society, individuals and groups have challenged that requirement, have decided, even under the threat of severe penalties, that they could not loyally submit to it.

2. In the course of the long struggle against suppression, individual freedom has won great victories. Both the churches and the universities have fought for and have secured decisive limitations of the jurisdiction of legislative and other governing agencies. The greatest of all among those victories is recorded in the first Amendment to our Constitution by which our own Government forbids its Congress to take any action which would abridge the freedom of religion, speech, press, assembly, or petition. The basic meaning of that enactment is that all citizens, scholars or non-scholars, as they deal with the issues of reli-

gion or of politics, shall be unhindered by the intimidation or control of any governing agency. They must be free to follow the truth wherever it may seem to them to lead.

3. The most striking contribution of the universities to the winning of the freedom of the mind is, however, that they have gone far beyond mere resistance to the external authority of the civil government. They have, also, following the lead of the Federal government, limited the use of their own authority. They have seen that, in universities as they are now organized, salaries, promotions, dismissals, and so on, might be used, consciously or unconsciously, to influence and control the opinions and expressions of scholars and teachers. And since nothing worse than this could happen to a university, they have taken careful precautions against such abuse of their own powers. Those precautionary self-limitations are what we call, "The System of Academic Tenure." Their purpose is not to grant special favors to faculty members. It is to guard the independence and integrity of the university's own work.

4. The Tenure System, as usually adopted, makes two sets of provisions. First, it arranges that no one shall be given "permanent tenure" on the teaching staff until his moral and intellectual competence has been tested and approved by his colleagues, on the basis of years of active service. But, second, when permanent status is thus granted to a professor, it is also provided that no adverse action shall be taken against him, except on charges of moral or intellectual incompetence, carefully defined in advance and carefully investigated by competent colleagues. These provisions give assurance that neither the threat of dismissal nor of any other administrative action will ever be used to terrify faculty members, to impose upon them an intellectual or religious or political orthodoxy. An institution which would require such orthodoxy could not be a university—that is what the Tenure System means.

II.

The immediate crisis which has called forth the Statement of the American Universities arises from the fact that committees of the Federal Legislature are now attempting to impose upon faculty members the demand that they make compulsory disclosure of their beliefs and associations. And some of the scholars and teachers who have been questioned under this procedure have refused to "cooperate," have denied the authority of the

committees to demand an answer to their questions. These "protestants" have, therefore, been held to be in "contempt" of Congress and have been recommended for prosecution and, if convicted, for punishment. Where that situation has arisen, what is the duty of university toward a "protesting" professor to whom it has granted permanent tenure?—That is the basic question with which the Statement of the Universities is called upon to deal. As a reader seeks to assess the validity of the Statment's answer, the following factors seem relevant and are, I think, decisive.

1. It must, of course, be recognized that the refusal to "co-operate" with a governing agency will incur popular disapproval. The beliefs under investigation are, generally, regarded as dangerous and evil. A protestant's refusal to share in what seems to him a futile or unconstitutional method of rooting them out arouses, therefore, a double hostility. It outrages prevailing anxieties. It appears to defy established authority.

2. For the reason just stated, it is sometimes suggested that a teacher who holds fast to his conviction that legislative committees are exceeding their authority, is, thereby, doing harm to his university by arousing resentment against it. But in reply to that it must be said that no university can play its proper part in the life of a community unless it can be trusted to meet such resentments without terror, without yielding because of terror. And, further, it must be said that the only serious injury which any teacher can do to his university is that he submit his mind or his words to external domination, whether by the government or any other institution—that he think what he is required to think, that he say what he is required to say.

3. But the decisive element in the situation is the clear fact that a citizen—scholar of the United States may honestly, intelligently, loyally, believe that the intent of the Constitution forbids him to submit to the requirement of compulsory disclosure of his beliefs. The question of the constitutional relation between a citizen and his legislature is as difficult as it is important. Men technically trained in law, or not so trained, may and do, differ about it honestly, intelligently, loyally. And, that being true, it can never be validly said that adherence to either side of the issue gives evidence, by itself, of moral or intellectual incompetence.

4. From what has just been said it follows that no university is called upon to decide whether a protesting professor is

right or wrong in his refusal to "cooperate." Any genuine institution of learning accepts diversity of opinion on such controversial issues as a fruitful feature of its work. And this means that, for an institution which has adopted a Tenure System, the only relevant question is "Has this man, by his protest, given evidence of any of those forms of moral or intellectual incompetence which are agreed upon as the only justifications of disciplinary action against him?" If such evidence is lacking, a genuine university will stand by its accredited representative, as it is pledged to do. And if any other agency, governmental or non-governmental, attempts to discipline him, such a university will not supinely acquiesce, will not consent to or share in the violation of those principles upon which its very existence, as a servant of the truth, depends.

III.

As against the attitude thus far defined, the statement of the Universities seems to me to deny and discard the meaning of the Constitution about intellectual freedom, to deny and discard, also, the application of that meaning, which is formulated by the Tenure System. That position taken by the statement in reference to the protesting professor, reads as follows:

"It is his duty as a citizen and a professor to speak out if he is called upon to answer for his convictions. Refusal to do so, on whatever legal grounds, cannot fail to reflect upon a profession that claims for itself the fullest freedom to speak, and the maximum protection of that freedom-available in our society."

Is it true that an American citizen-scholar may be "called upon to answer for his convictions?" Does a teacher who honestly, intelligently, loyally, stands fast, under pressure, by his convictions as to the meaning of the Constitution and the obligations of a scholar, thereby "reflect upon" his profession?"

As against such pronouncements as these the universities, rising to the defense of the men whom they have found worthy of trust, should be saying on Committees which have transformed investigation into inquisition, "We have tested these men in adequate ways, and we know them to be morally and intellectually fitted for our work. Nothing which you have alleged about them gives reason for the withdrawing of that judgment. If, then, you bring legal action against them, we will take part in their legal defense. If you succeed in convicting them, we will do everything in our power to secure reversal of that conviction by higher courts. If they are sent to jail, we will keep them on

our rolls and will pay their salaries. And, further, when they have taken their punishment, they will find their positions waiting for them among colleagues who, being competent to make such a judgment, will gladly recognize them as fellow-workers in the research and teaching of a free society."

I wish the universities were saying something like that rather than what they have said. The nation desperately needs their leadership in the cultivation and defense of individual freedom. The battle for that freedom cannot be won merely by the martyrdom of individual scholars. Each university must stand fast as a unit, and all the universities must stand together in defense of the principle which makes a university what it is, which defines its deepest obligation to the nation which it serves.

—A. C. L. Union-News of Northern California

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NEWS AND VIEWS

INDIA NEWS LETTER

Sevagram, Via Wardha, M.P., India, April 1, 1953

It will perhaps be many years before the profoundly revolutionary impact of Mahatma Gandhi on the whole fabric of Indian society is fully understood. There is no part of the common life which he did not fashion anew, no assumption or convention which he did not challenge . . . "Education covers the entire field of life," Gandhi said . . . Education is thus to be given for the duration of life; for the sake of life—for the development of its full possibilities in body, mind and spirit; and through life, by means of sharing in the actual business of living. It is this education of the whole human being, conceived as co-extensive with life itself—with cleanliness and health, with citizenship, work and worship, play and recreation—to which Gandhi gave the name of Nai Talim, 'New Education'." In these words E. W. Aryanayakam, director here at Sevagram, opened a recent description of what Sevagram is doing.

Gandhi came here in 1936, having decided to settle in a village, typical in its poverty, where he could work out in actual practice some of his many revolutionary ideas. He was responsible, throughout his life, for the establishment of many organizations concerned with the varied causes close to his heart; the "New" or "Basic" education organization which he established, after experiments at Sevagram, still has its headquarters and model schools here. Thus, among several centers of Gandhian

village improvement work scattered across India, Sevagram specializes in education.

We are five miles from Wardha, a dusty, crowded "county seat" town where the headquarters and training school of the All India Village Industries Association, another Gandhian institution, are located. Closer to Sevagram is the training and research center of the All India Spinners Association, one of the first of the organizations Gandhi established. He was convinced that widespread spare-time use of the "charka"—the improved spinning wheel, and of the handloom, would be one of the keys to the economic well-being of India's villagers. Spinning, with its related processes, is one of the crafts most widely used as educational mediums in Basic Education schools, and the charka has become a symbol of the Gandhian program for rural India.

Half a mile up the road in the other direction is Sevagram village proper. Gandhi settled on the edge of the village, and his community, which has now grown to 350 students and permanent residents, is not actually a part of it. Our settlement consists of two or three dozen simply constructed one-story buildings of bamboo and mud, or brick, with red tile roofs—dormitories, a large open-air dining and assembly hall, craft, classroom and office buildings, small homes for the staff, and farm and dairy buildings. The students fall into four groups: "Basic school" students, from 7 to 14 in age; "post-basic" or high-school students, and those in the Teachers Training Institute and the new "rural university."

(Most of the teacher trainees will teach in the Basic Education schools which are gradually being established by state departments of education all over India.) A "pre-basic" school for youngsters from 2 to 7 is maintained in the village itself.

One of Gandhi's basic assumptions was that a non-violent society entirely free from exploitation—and this was his ultimate goal—would require a considerable degree of self-sufficiency on the part of its members. This, with the conviction that the average person learns best by doing, and the realization that rural India badly needs young people with sound practical training rather than purely literary knowledge, accounts for the emphasis in Basic Education on manual skills and crafts. General knowledge is imparted, insofar as possible, in the course of manual activity. Basic school youngsters learn mathematics, for example, through the weighing, counting and calculating connected with spinning and weaving; the daily record of the day's

activities which each child writes gives practice in composition. There is a continual effort on the part of teachers and administrator to devise new "correlated lessons."

Anyone who has not had experience with the British type of purely literary education which is now firmly established in India and Africa, can hardly appreciate the significance of Basic Education. Contact with the degree-conscious, urbanized typical products of traditional British-type universities in India, young men usually unwilling to soil their hands in any work but pencil-pushing, makes one fully appreciate the self-reliance, adaptability and common sense of the young people Basic Education is turning out.

All the members of the Sevagram community, young and old, of every caste and religion, cooperate in the work of the community. They look after the sanitary arrangements, work on the farm and in the community kitchen, learn the whole process of cloth-making from cotton to cloth, even provide their own music, drama, sports and festivals, rather than seeking outside passive entertainment. Every month students at each level elect "cabinet ministers" to take charge of the work—thus we have "kitchen ministers," health and agriculture ministers, even "guest ministers" to look after the stream of visitors.

Our own role at Sevagram is that of students—not following the regular teacher's training course, as our short stay and the language barrier do not permit that, but joining in all the other activities of the community, and living in a manner similar to that of the other students. We have recently left an almost embarrassingly comfortable little house of our own to move into a room in the smaller mud brick home of the dairying instructor and his wife, in the area where the teacher trainees, who are now our frequent callers, are housed.

Our day begins at 5:30 when we crawl out from under our mosquito nets and join in the community spinning, after which prayers are sung, comprising selections from Hindu, Moslem and Christian scriptures. Breakfast—usually a bowl of wheat porridge and buttermilk—is over quickly and we return home for "safai" or sweeping, latrine cleaning, etc., work traditionally done only by persons of low caste. At 7:30 we are ready for morning work, which first consisted of kitchen work for Cynthia and dairying for Doug. Now our schedule has been rearranged to include spinning instruction in the morning and work in the afternoon—Doug in the workshop, Cynthia in the sewing department.

At 10 a.m. it's time for bath and laundry; then we meet in the bamboo-roofed dining hall for half an hour of community rice-cleaning before dinner. Students themselves serve the food, walking up and down the long lines of staff members and students who sit cross-legged on small wooden planks on the stone floors. The menu consists of dal (a thick soup made of legumes), vegetable stew, rice, buttermilk, and the round flat bread that makes a good spoon in the absence of silverware. Our study and writing time is from noon to 2:30, when it's far too hot to be outside. Then our current work, which for us has been good preparation for Africa, lasts until 5:30. We've both taken our turns also at field work and vegetable cutting as well as at doing typing for the staff. We hope soon to work in the weaving department, for knowledge of weaving and spinning should be of use to us in our educational work in cotton-raising Uganda.

Before we leave we'll have learned several other simple skills—how to weave a rope bed, make sandals from old rubber tires, make an ingenious improved model baked mud cooking stove, even how to cut hair—all of which will be useful in Africa.

Supper is at 6:00 with about the same menu as at dinner; combined with the extra milk, nuts and fruits available here we find it sufficient. Then we gather on the grass mats for prayers, often held near Gandhi's hut, and usually including one of our favorite fast-tempoed "Bhajans"—a hymn with many choruses dying away to a single thread of harmony at the end. Home by lanternlight—sometimes after joining in an outdoor discussion with a planned speaker, or watching a student musical program of folk songs and dances. Recently, in answer to a demand for "one of your dances," we found the Virginia Reel a great success—especially when the fiddler (workshop director Max Parker, from Colorado) was dressed in a splendid red turban and purple dhoti (a kind of oversized and elaborate diaper)!

Looking Back on the Trip Out Here, It Seems To Us That—

1. The reports you've heard about racial discrimination being the No. 1 permanent blot on America's reputation abroad are certainly true. We've also heard a lot about what someone termed "the American disease"—the seemingly fanatical pursuit by so many of our countrymen of the almighty dollar, to the exclusion of all other values—and about the lack of knowledge or interest, on the part of most Americans, in the people who inhabit the rest of the world, and whose lives are now so much affected by the policies of our government.

2. Even more pressing, however, is the resentment, wherever we have been, at America's basing its foreign policy exclusively on anti-Communism. Masses of underprivileged people just getting out from under the yoke of European imperialism—if not still under it—are not nearly so interested in lining up in a Yankee-led crusade against Communism—about which they know little—as they are in crusading against the poverty, disease, illiteracy and social injustices they know so well. We should remember that, as one American has recently written, our country wasn't built on anti-George-the-Thirdism!

3. Cheap educational travel, even in more "remote" places, is entirely feasible and can even be reasonably comfortable most of the time. We have enjoyed continually puncturing the rather disturbing myth that every American abroad must live and travel like a Rockefeller. And we have met tremendously interesting young people—and some who are not so young—of all nationalities and descriptions, travelling on shoestrings in several cases even slimmer than our own. If you have a sleeping bag and a willingness to accept the uncertainties of hitch-hiking, travel in many countries can be cheaper than staying at home; even if you go by bus and 3rd class train you can often travel amazingly inexpensively. Example: our transportation from Beirut, on the Mediterranean, to New Delhi, India (check your maps: It's a long way) cost only \$38 each, for bus and 3rd class train tickets and one \$3 truck ride.

4. The hospitality we received from total strangers in a dozen countries was perfectly amazing. It has set us to wondering what we can do to promote an equally warm reception for students and other visitors from Asia and Africa while they are in the U. S. We know that many Asian and African students in the U. S., for example, receive no invitations to visit American families during their Christmas or summer holidays.

We would like to find a hundred or more American families—"color-blind" families with a real interest in world affairs—who will offer to provide, perhaps two or three times a year, upon a few days' notice, weekend hospitality for one or more Asian or African students. We believe we can arrange for the annual publication of a list of the names and addresses of the host families, and for the free distribution of this listing, through the organizations of Asian and African students in the U. S., and through other similar channels.

—Cynthia and Doug Kelley

THE TASKS OF STATESMANSHIP

By Adlai E. Stevenson

We live in a time for greatness and greatness cannot be measured alone by the yardsticks of resources, knowhow, and production.

There are moral dimensions too. It is the urgent duty of a political leader to lead, to touch if he can the potentials of reason, decency, and humanism in man, and not only the strivings that are easier to mobilize.

The challenge of our faith and time "is the insensate worship of matter" organized in a vast international conspiracy. But the goal of life is more than material advance; it is now, and through all eternity, the triumph of spirit over matter, of love and liberty over force and violence.

In a world where masses of people at all levels of degradation and elevation are going to decide their own destiny more and more, in a world where words like "freedom" and "justice" are meaningless to many, we are struggling to meet grievous assault by better satisfying the basic material needs of man. But we shall master the assault only by better satisfying the basic material needs of man.

These are hungers too, and we alone, we who are free to follow the great teachers, free to believe and free to speak, are the only ones who can. Communism knows no God and cannot satisfy the hungry heart.

To find the true balance between security and freedom, between initiative and anarchy, between tolerance and conformity, to organize vast patience and understanding for the peaceful resolution of our conflicts, to communicate the material and spiritual goals of life by the example of self-management and self-discipline, these are the tasks of democratic statesmanship in our tense times. And these are tasks for adults, not children, for reason not emotion, for faith not fear.—The Progressive.

A KIND WORD ABOUT NEW AND WORTHWHILE MAGAZINES

TO ALL WHO CARE ABOUT TOMORROW

Fairfield Osborn, President, the Conservation Foundation, and
President, New York Zoological Society

An episode occurs every now and then that evidently contains potentials of doing immeasurable good. Without ques-

tion, the publication of a **Journal of Agricultural and Food Chemistry** is such an occurrence. Changing conditions in our own country as well as the world over make the dissemination of knowledge concerning agricultural improvement a matter of imperative importance.

We Americans have recently become aware of the fact that we face new and unexpected circumstances that will greatly influence the future welfare of our country. Contrary to earlier expectations, we are witness to a steady and, indeed, rapid increase in our population. The prospect now is that there will be 30 million more of us within the next 20-odd years. A keen appraisal made by the Government's Agricultural Research Administration last year indicates that there are real grounds for questioning whether we can produce enough crops and other agricultural products to meet this greater demand if present diet standards are to be maintained, to say nothing of being improved. Our agriculture, too, must be brought to a point where, quite apart from food supply, it can be counted upon to provide the large amount of organic materials needed for our industrial economy.

There is relatively little new land that can be brought into production. The gist of the situation is that more and more reliance must now be placed upon technical improvements in our agricultural practices. The contributions that have been made by chemical scientists are already substantial. There is need for even greater ones. All the while it is becoming increasingly necessary to make much greater advances in the whole field of conservation. The work of the chemist will literally fall upon barren ground if soil erosion is not checked and if our forests and water resources are not capably managed.

As we all know, civilization today is passing through a period of tremendous pressures. These stem to a very large degree from the startling increases that are occurring in population throughout the world. There are 700 million more people on the earth today than there were in the year 1900. This number is equivalent to the sum total of the population of Europe, North and South America, and Africa in that year. This rapid upsurge in populations is continuing so that each year there are approximately 20 million additional people—a number equal to the population of two and one-half cities the size of London or New York, or, in turn, of four cities the size of Paris or Tokyo. Consequently, the question of adequate subsistence for the people

of the United States as well as for people in other countries is bound to be an increasing critical one in the years ahead.

We Americans have assumed world-wide responsibilities. Obviously no need is more essential than that of food supply. The progress of agriculture depends to a large degree upon the dissemination of technical information not only here at home but to peoples throughout the world.

The Journal of Agricultural and Food Chemistry is being launched none too soon. It commences as an episode. It can be hoped as time goes on that it may be looked upon as becoming part of an epoch in the development of the agricultural sciences.

* * *

EDITORIAL

AN OPEN LETTER TO PRESIDENT EISENHOWER

Mr. President:

Just after your recent election, the writer ran across one of a series of ads in the Saturday Evening Post, sponsored by the Electric Light and Power Companies of America. A letter of inquiry, as to who sponsored the ad, brought a list of 129 power companies.

In this ad they talked about the struggle against the tax and rate payers (just the ordinary citizens) who favor cheap public power for all the people from their own falling water. They used the scare word "socialism." This ad dealt specifically with Niagara River; Hell's Canyon, Idaho; Roanoke Rapids, N. C., and Kings River' California.

Maybe that much abused word, which some have defined to mean "a government of the people, for the people and by the people," from both the economic and political sense, scared you, because we note from the press that your representatives have pulled out all the stops and have invited the private power monopolies to take over. As one private power enterpriser said one time: "Let the public be 'damned'."

They also harped in this ad about the building of these dams and power plants without one cent of tax money. Well, for the jokers that don't think too fast that may sound good, but certainly these private power monopolies will have to pay for it somehow, and that means through a high rate structure; in other words, they become a middleman, tax collectors on the taxpayers' own natural resources, the falling water when converted to electric power.

Did you ever see a middleman that didn't take a profit as high as the buyer could stand?

TVA and similar public projects, are examples of public corporations that have been handled under previous administrations in the interest of the tax and rate payers, at costs from one-half to one-quarter of the charge in like areas where power monopolies have full sway. They say in Ontario, under public power, the bill for a completely electrified home is \$6.50 for two months; in New York, \$25 under private power.

We presume, before this gets out of the printer's hand, the hundreds of billion dollar tideland oil grab will have been consummated and the oil companies will get ready to take over, for a pittance of royalties from the states. In turn, these will be decimated, as the state forests and grazing lands have been already treated.

It has been indicated that your administration and the Congress probably intend to open up National Parks, forests and grazing lands and other valuable resources to private enterprise. Some writer recently said that America already has started on her way to become a Sahara. You could hurry it along by turning these people loose whose only interest is today's profit and not in the welfare of the American people today, their children, or their children's children.

Mr. President, as vital issues were not discussed during your campaign, you were elected to your high office principally because of the nation's high honor and respect for you as the successful commanding general of ours and the Allied forces. However, even at that you did make blunders. One was after you won the battles, you moved our army out of Berlin to Frankfurt, with Russian permission, because at every crossroad a Russian patrol had to be recognized by those who drove the lead vehicles. And when our boys were out they have since returned on any ground approach, only with Russian permission. The result of this blunder, history only can evaluate.

We hope you will not encourage further exploitation of the public resources for private gain, and that future generations will be able to look back with honor and gracious appreciation of your accomplishments as the General of the Armies and also as a President who endeavored to build economic and political security for his people and worked for the conservation of the nations, and through international cooperation, that of the world's natural and vital resources, in order that this world of

ours may have a foundation on which it can escape from the fear of war and establish peace and freedom for all peoples.

We Humanists have faith in man as the controller of his own destiny, both individually and socially, and believe that by his own creative intelligence and cooperative effort he can create a social situation which will give adequate opportunity for the full flowering of each man's potentialities, thus making this earth a beautiful home with fullness of life and strength and joy for every man and woman.

Yours sincerely,

E. O. C., Man. Ed.

* * *

POWER LOBBY METHODS EXPOSED

NOTE: The private power interests have never stopped, even in war they continued with their subversive activities. The following is an article from Public Utility Districts Research and Information Service of Seattle, Washington, dated 1946. A little observation in the success of their program is only too apparent.—Editor.

"The lobby evil is worse today than at any time during the twentieth century." So veteran Congressman Sabath is quoted in a speech by Senator Murray, which together with addresses by Senators Aiken and Hill, provide the material for an illuminating Congressional Record report titled "The Power Lobby of 1946."

Every citizen interested in informing himself of the strength of the forces bent on throttling the will of the people in their efforts to better our nation's economy should read this factual document. Copies are available upon request from this office.

The senators say, in part:

"In 1929 and 1930, a most thorough investigation of lobbying was made by a Senate committee . . . Shocking practices by the private-power interests were exposed in those hearings and the lobby organizations . . . quickly dismantled their sumptuous offices . . . and silently left the city . . .

"Five years later, in 1934, another Senate lobby investigation committee . . . was directed to look into the million-dollar lobby opposing the passage of the utility holding company bill. . . . That bill, which was designed to break the stranglehold of that utility monopoly on the American people, was a direct result of the findings of the Federal Trade Commission investigation. . . . One of the leaders of that lobby was later convicted and sent to the Federal penitentiary for maladministration of the funds of his trusting investors.

... "There is a remarkable parallel between the aims and methods of the electric utilities at the close of the two world wars. In 1919, the National Electric Light Association launched a nation-wide propaganda campaign to block further municipal ownership, prevent multi-purpose dams and government development and sale of power on the Colorado, Tennessee, Columbia, or other rivers. . . . The FTC officially reported it to be probably the greatest peacetime campaign ever conducted by private interests in this country. . . .

"Now again at the close of World War II, these same monopoly interests in the same fashion as in 1920 have inaugurated a like powerful propaganda lobby effort to block any further extension of the TVA idea or the development and public marketing of public power.

"... It is . . . a . . . campaign highly financed and unique only in that the power interests have summoned to their aid more outside organizations than ever before.

"... In February the junior senator from Washington (Mr. Mitchell) introduced an authority bill for the Columbia River Basin. Hearings on these measures (MVA and CVA) were in prospect and a . . . temporary water lobby went into action. . . .

"The gentlemen (of this lobby) formed a coordinating committee . . . of five to represent the group before Congress. . . . On this committee is the name of our old friend F. O. Hagie, who for years represented in Washington the National Reclamation Association, and who recently left the job of executive secretary of that association to go to work for the Seattle Chamber of Commerce. He worked for large appropriations for reclamation and irrigation but strangely enough is unalterably opposed to public power. This reclamation association is today largely composed of, and dominated by, utility, railroad, mining, banking, contracting and other large interests and their legion of lawyers, instead of working farmers. . . .

"On July 15, 1945, the newly created National Association of Electric Utilities announced the opening of a Washington office . . . successor of the 1928 Joint Committee of National Utility Associations which folded up when the light was turned on by the Trade Commission investigation. . . .

"Powerful in the formation of the National Association of Electric Utilities is Kinsey M. Robinson, before noted as a factor in shaping the power policies of the U. S. Chamber of Commerce.

"Ex-Gov. Ralph L. Carr of Denver took office space with Messrs. Purcell, Smith and Robinson soon after the lobby got started. Gov. Carr has a right there, since he is a utility attorney. He is also the western leader of the States' Rights crusade and promoter of the meetings of Governors to protect the power monopoly under the guise of protecting irrigation rights as against authority bills, although all such rights are fully protected in said bills.

". . . Let me point out that when the issue of danger to honest government from private interest lobbies is raised, the rejoinder always comes that the so-called radical forces also maintain power lobbies in Washington and out, and hence private utilities and other interests are forced to fight back in self-defense. This explanation, however, places the cart before the horse. The truth is that, as a rule, the people are forced to organize . . . to defend their interests against encroachments of entrenched special privilege. But the distinction goes further and turns upon the character of the lobbying and the propaganda accompanying it.

"No member of Congress . . . will deny to the utilities, the manufacturers, irrigation interests, or any other interest, the right to present their case to Congress and the public. . . . But such presentation should be honest, candid, and a truthful statement of facts and principles relating to any question. . . . I am firmly of the opinion, from my own personal experience with the power lobby, that it has sinned most grievously against Congress and the general public. . . .

". . . It seems clear to me that today thousands if not millions of dollars are being poured into a . . . widespread and unprincipled lobbying and propaganda campaign . . . so sordid and bold . . . that it begins to assail the nostrils like the malodorous affairs exposed by the Federal Trade Commission.

" . . . The question is simply this: Shall the wealth of our many rivers and their watersheds be developed in the public interest for the benefit of the people or shall they be turned over to those who would exploit them for their own profit? . . . I have no doubt of the answer to that question, once the facts are known. . . . Nor is there any doubt in the minds of those with special axes to grind. Once the truth becomes known, their cause is lost. That, more than anything else, explains the reckless frenzy with which the power interests are throwing their money around in attempts to befog the issues."

—P. U. D. Information Service

POWER LOBBY EXTRACTS, FEDERAL TRADE COMMISSION

We present some extracts from the Summary Report of the Federal Trade Commission on Efforts by Associations and Agencies of Electric and Gas Utilities to Influence Public Opinion. Document 92—Part 71A. We suggest you look into it further if you want to find out more about the crowd you are working with.

Page 9. To secure the greatest possible cooperation in the publicity program by the utility executives in their States, the directors undertook to make them "newspaper wise," which meant convincing them of the necessity of furnishing the director with news and also of the benefits in increased public good will to be derived from consistent and substantial advertising.

Recognizing the important position of the country's educational systems as an opinion-forming factor, in line with their general program, the utilities planned carefully and bestowed attention everywhere and continuously upon educators and educational institutions.

It was realized that the "point of view formed in the impressionable years of youth is . . . likely to remain . . . through . . . future years" and that "as the twig is bent, the bough is inclined."

Page 10. And as already stated, money was no object, because the "public pays."

Superintendents of public schools were approached "with the idea of educating the school children into the workings of public utilities." As a result of such contacts, millions of pamphlets were distributed in the schools.

Numerous **utility executives** and men and women employees, especially trained to present the utility viewpoint, **frequently addressed** university, college, high school, and grade school classes and assemblies.

The very **text books** in the classrooms were carefully surveyed in all schools in many of the States and definite steps taken to eliminate those considered unfavorable, and to have them replaced by others written by utility men or by professors receiving retainers from the industry. The **cooperation of publishers** of textbooks was solicited and obtained in the matter of having books edited by the industry **before they came off the press.**

Page 11. Dr. Hugh M. Blain, Director of the Louisiana-Mississippi Committee and himself a professor of journalism at Tulane University, stated in this connection in 1925 to a convention of the American Gas Association that "future generations" would

be "staunch friends of the public utilities" as a result of this educational work in the schools, for to such end "20 or more of the State committees were in contact with school and college students and teachers in more than 30 States."

One of the most effective methods of gaining wide personal contact among local influential people through financial self-interest has been the campaigns to sell security issues. This they call "**customer ownership**," but in reality it is **customer investment** because in these local campaigns very little stock carrying voting privileges was offered.

Page 13. Further to strengthen their position, the utilities have worked, with considerable success, to secure the support of the industries in their opposition to municipal or public ownership. In this effort the assertion has been repeatedly made that municipal or public ownership of utilities is merely the opening wedge in the direction of public ownership of all industry. Reckless language carrying popular odium has been a part of this campaign. Bolshevik and Bolsheviks, Reds, Sovietized and similar appellations, were often used. Such labeling was apparently with the object of adding the element of fright in such recruitment of aid of private industry.

* * *

LETTERS TO THE EDITOR

To the Editor of the Humanist World Digest,

Dear Miss Bjornson:

The Humanist World Digest, edited by you, has taken a prominent place in our reading circles of the Young Men's League of Human Fellowship which was founded in April a year ago. With reference to the Humanist we have several times mentioned it for its sound philosophy of life and the Cosmos in our Truth Quest, a weekly publication of the League. The members of the League are yet but few, but they are very eager to acquaint themselves with the activities of the groups and individuals whose main aims are for general welfare and individual happiness by seeking after truth by means of an independent study and introspective researches.

As a matter of fact, your "Ten Aims," which we call among us "Ten Commandments," are being learned by heart each month by the young members because they always show us the right way to be pursued by the Young Men's League of Human Fellowship. Let us take, for instance, the third item of "Ten Aims" I

received a few days ago, in consideration. It says, "The establishment and furthering of scientific integral education in all schools and colleges so as to emancipate all peoples from the thralldom of ignorance, superstition, prejudices and myths which impede individual development and forestall social progress." To the Young Men's League, the No. 3 Commandment will be an unfailing encouragement and inspire the members to redouble their efforts in stamping out superstition and prejudices and myths in this country.

Just imagine 600 or more new sects, mostly of Shintoism, have sprung up like mushrooms since the end of the war. The idea of the divinity of the Tenno and the country may come back with them so as to resort to the war of aggression once again, which the New Constitution forever outlaws. War must not be repeated; we Japanese are determined. But America tempts, or even enforces, Japan to rearm herself. Once started, there will be no end in her participation in the world armament race. It is a proved fact that Japan fights best in the whole world and the Japanese know it too well.

History tells us that wars in the past were more or less caused by religious prejudices and fanatic faiths. Mahatma Gandhi was assassinated by a fanatic; religious fanaticism threatens the individual freedom and the rights of man, indeed! In the middle of the 20th century we witness the blind faith and frenzied beliefs of the Middle Ages. The Fundamentalists are blocking the passage of Evolution and the Cosmic Law, which alone opens the high road to human progress and universal prosperity. With Benjamin Franklin we cry that God helps those who help themselves.

I read with great interest both "The Independent Mind" and "The Humanist and Authority" that appeared in the February issue of the Humanist. They will be carefully read and studied at our next regular meeting. I would like to read something more written by Dr. Lamont, if possible.

I write this letter of thanks for your kindness to send me regularly your quarterly, rather in a hurry, as I am leaving Saba for Tokyo. Thanking you again,

Sincerely,

K. M., lecturer of Saga University, Japan

* * *

In times of crisis we must avoid both ignorant change and ignorant opposition to change.

—John Stuart Mill

IDEALS TO LIVE BY

A fire-mist and a planet,
A crystal and a cell,
A jellyfish and a saurian,
And caves where the cave-men dwell;
Then a sense of law and beauty,
And a face turned from the clod,
Some call it Evolution,
And others call it God.

A haze on the far horizon,
The infinite, tender sky,
The ripe, rich tint of the cornfields,
And the wild geese sailing high,
And all over upland and lowland
The charm of the goldenrod.
Some of us call it Autumn,
And others call it God.

Like tides on a crescent sea-beach,
When the moon is new and thin,
Into our hearts high yearnings
Come welling and surging in,
Come from the mystic ocean,
Whose rim no foot has trod.
Some of us call it Longing,
And others call it God.

A picket frozen on duty,
A mother starved for her brood,
Socrates drinking the hemlock,
And Jesus on the rood:
And millions who, humble and nameless,
The straight, hard pathway plod,
Some call it Consecration,
And others call it God.

"Each in His Own Tongue," by William Herbert Carruth

* * *

When a man does not change things for the better, then time will change them for the worse.

Without health, nobody is rich. One of the best rules for good health is deep breathing . . . ten full breaths ten times a day.

MANAGING EDITOR'S COLUMN

As reaction again starts to gain a foothold, more than ever the objectives of religious Humanism as set forth by the Humanist World Fellowship are the morning star's code of hope for a free world.

The Humanist World Digest is again endeavoring to express these objectives. When you receive a copy and you are not already a subscriber, and want to help the work along, just pin a dollar bill to the coupon below, with your name and address, and mail it now for a year's subscription. To our regular subscribers, the Humanist World Digest makes a most acceptable gift. As with all liberal religious groups, extra contributions are gratefully received.

* * *

It is useless to improve in material wealth without also improving on ourselves. No one is so poor as the one who has nothing but money.

SUBSCRIPTION FORM

Please enter my subscription to the Humanist World Digest foryears at \$1.00 per year. \$..... enclosed herewith.

Please send information on how to become a member or form a chapter of the Humanist World Fellowship.....(Check)

NAME

ADDRESS

(Please type or print)

Add additional names on a separate sheet.

Mail to: **HUMANIST WORLD DIGEST**
1011 Heinz Avenue
Berkeley 2, California

INTERPRETING HUMANIST OBJECTIVES

HUMANIST WORLD FELLOWSHIP is a religious association incorporated under the laws of the State of California with all the rights and privileges of such organizations. It enrolls members, charters local societies, affiliates like-minded groups, establishes educational projects and ordains ministers.

HUMANIST WORLD FELLOWSHIP defines religion in terms of two inseparable historical processes: (1) the ages-long quest for ultimate human values; and (2) the continuous effort to realize these values in individual experience and in just and harmonious social relations. Humanism affirms the inviolable dignity of the individual and declares democracy the only acceptable method of social progress.

MODERN HUMANISM seeks to unite the whole of mankind in ultimate religious fellowship. It strives for the integration of the whole personality and the perfection of social relationships as the objectives of religious effort. Humanism, in broad terms, tries to achieve a good life in a good world. **HUMANIST WORLD FELLOWSHIP** is a shared quest for that good life.

Above all, man is not to be regarded as an instrument that serves and glorifies totalitarianism — economic, political or ecclesiastical.

HUMANISM insists that man is the highest product of the creative process within our knowledge, and as such commands our highest allegiance. He is the center of our concern. He is not to be treated as a means to some other end, but as an end in himself. Heretofore man has been considered a means to further the purposes of gods, states, economic systems, social organizations; but Humanism would reverse this and make all these things subservient to the fullest development of the potentialities of human nature as the supreme end of all endeavor. This is the cornerstone of Humanism, which judges all institutions according to their contribution to human life.

HUMANISM recognizes that all mankind are brothers with a common origin. We are all of one blood with common interests and a common life and should march with mutual purposes toward a common goal. This means that we must eradicate racial antagonisms, national jeal-

ousies, class struggles, religious prejudices and individual hatreds. Human solidarity requires that each person consider himself a cooperating part of the whole human race striving toward a commonwealth of man built upon the principles of justice, good will and service.

HUMANISM seeks to understand human experience by means of human inquiry. Despite the claims of revealed religions, all of the real knowledge acquired by the race stems from human inquiry. Humanists investigate facts and experience, verify these, and formulate thought accordingly. However, nothing that is human is foreign to the Humanist. Institutions, speculations, supposed supernatural revelations are all products of some human mind so must be understood and evaluated. The whole body of our culture — art, poetry, literature, music, philosophy and science must be studied and appreciated in order to be understood and appraised.

HUMANISM has no blind faith in the perfectibility of man but assumes that his present condition, as an individual and as a member of society, can be vastly improved. It recognizes the limitations of human nature but insists upon developing man's natural talents to their highest point. It asserts that man's environment, within certain limits, can be arranged so as to enhance his development. Environment should be brought to bear on our society so as to help to produce healthy, sane, creative, happy individuals in a social structure that offers the most opportunity for living a free and full life.

HUMANISM accepts the responsibility for the conditions of human life and relies entirely upon human efforts for their improvement. Man has made his own history and he will create his own future—for good or ill. The Humanist determines to make this world a fit place to live in and human life worth living. This is a hard but challenging task. It could result gloriously.

These brief paragraphs indicate the objectives and methods of **HUMANIST WORLD FELLOWSHIP** as a religious association. Upon the basis of such a program it invites all like-minded people into membership and communion. Let us go forward together.

John M. Morris
2441 LeConte Ave.
Berkeley 9, Calif.